THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 TIM. 4: 3, 4).

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"MORMONISM," THE RESTORED GOSPEL OF CHRIST.*

I HAVE been asked by President Penrose to address this congregation, and in responding to the call, I am impressed with the thought that without the inspiration of the Spirit of the Lord I can say nothing that will be beneficial or instructive to those who have assembled.

President Penrose has just invoked God's blessing upon this gathering, and Elder Badger, in the opening prayer, besought the Lord to bless those who spoke, to the end that all present might be edified and instructed. I sincerely hope that these earnest invocations may be realized in our behalf, and that this hour of worship may be profitable and rich in spiritual gifts and manifestations.

We should rejoice in having the opportunity, upon this beautiful day, of meeting together in peace under circumstances so favorable, for the purpose of worshiping the Lord.

The shadows and burdens and sorrows of life often leave individuals bleeding and wounded, and the contacts with the utilitarian and daily pursuits of life blunt the sharp edge of the faith of some in the providence of God, and fling clouds across the sky that obscure the light of the Sun of Truth that eternally shines for the guidance and salvation of man. It is important, therefore, that we should have a day of worship. We need the Sabbath day, God's day, for worship and prayer, and for communion with our Heavenly Father.

*Address delivered in the Assembly Hall, Salt Lake City, Utah, November 26th, 1922, by the Honorable William H. King, United States Senator from Utah.

The economic and industrial conditions by which we are surrounded make very heavy demands upon our time and energies; and the pressure of the fiercely materialistic forces around us too often submerge the spiritual and religious fountains within us, and leave our lives arid and unproductive of those spiritual fruits so essential to individual, community and world progress. We behold in the lives of individuals and peoples a constant struggle between the spiritual forces and the devitalizing and obstructing influences projected by negative and materialistic agencies.

When it is realized that enduring progress results only from the triumph of the principles of justice and righteousness and the spiritual and moral forces emanating from God, we will then perceive how important it is that in our lives we come within the influence of those spiritual forces and divine truths, and conform our lives to the purposes and will of God. It is not only important but it is imperatively necessary if we obtain the joys and gifts and powers emanating from God that we so live and worship and serve as to have the companionship and inspiration of his Holy Spirit.

Every day is important and sacred, and every act of our lives should be directed by the spirit of justice and righteousness, but the Sabbath day is that segment or period of time which calls us from the distractions and pursuits of life, and requires that we devote ourselves to rest and reflection and worship and praise and thanksgiving.

Many persons in their lives have periods of ecstasy and joy and inspiration; they have visions and spiritual manifestations and glimpses, and occasionally uninterrupted views of the purposes of life and their relationship to God. Life, then, takes on a radiance and beauty not before perceived, and the love and mercies of God become manifest.

The thought occurred to me as I saw the throngs entering this building to-day: Were those who came filled with a Sabbath-day spirit, the spirit of worship and prayer, or are some come to this place of worship out of mere curiosity, or in a perfunctory manner, influenced more or less by habit. Our coming together will be unprofitable unless the spirit of worship and the desire to receive guidance from the Lord actuates our conduct to-day.

Perhaps there are some here who are not members of the Church of Jesus Christ of Latter-day Saints and who have come to learn something of the views of this Church, or out of a desire to become better acquainted with a people who have been subjected to varied criticism and attack since the organization of the Church.

May I say to those who are not of our faith, that we welcome them to our religious gatherings, and are glad to have them visit this State and those communities in which the members of this Church reside. We are desirous of bringing to the attention of the world the principles and doctrines of the Church of Jesus

Christ of Latter-day Saints. Indeed, it is the mission of those who have a membership within this organization to make known to the world the principles of their faith. They feel as did the disciples and followers of Christ in the meridian of time that they have a mission to perform; that they have been called by God to declare this message—that the Gospel of Jesus Christ in its power and fulness has been restored to the earth for the salvation of men.

The followers of Christ in his day believed that a new dispensation had been ushered in, and that the Mosaic law was in part to be superseded or at least supplemented by the truths and principles expounded by the Nazarene. The apostles of Christ perceived in his teachings and in his mission a new epoch and the dawning of a new day. There was a force and power in the new faith which was to shake thrones and destroy governments and re-shape the lives of men. The old law was to yield to the vitalizing force which Christ had brought into the world.

Ancient Israel believed in the coming of a Redeemer and followed with tenacity the form, if not the spirit, of the Mosaic Law; but when the Redeemer came there were those who had spoken of his coming who denied his mission, and refused to believe that a new dispensation had been ushered in.

Many persons professing Christianity have looked forward to a time when the Gospel of Jesus Christ would prevail in the world, and the principles which he taught would find complete expression in some organization or creed. History is full of parallels and analogies. May we not declare that the present situation with respect to this Church, and in the attitude of the world towards it, finds a parallel, or at least an analogy in the situation that confronted the faith announced to the world by the Saviour and the Church which he and his disciples established. May I say to those not of our faith who are here to-day that the doctrines taught by the authorities of the Church of Jesus Christ of Latter-day Saints are those which were announced by the Savior for the salvation of the world.

We contend that the fulness of the Gospel was revealed through Jesus Christ, and that the acceptance of the principles of the true Christian faith are essential for the happiness and peace of the world, and for the salvation and exaltation of mankind in the Kingdom of God.

It is the view of the members of this Church that after the days of Christ there was a departure from the faith which he proclaimed, and that for centuries the world was without the fulness of the Gospel and the power and authority which accompanied the Church which he established.

The "Mormon" people do not disparage the great work done by Christian churches, Catholic and Protestant, and the mighty contributions made by them and their followers to the cause of

righteousness and civilization. The view rather is that the Christian churches possess many great truths and have been instrumental in carrying out God's purposes for the advancement of humanity, and for the promotion of peace and happiness in the world; that heroic characters have been raised up in the religious world and mighty figures presented in the scientific and political world who under God's inspiration have held high the standards of progress and civilization.

Many eminent theologians have attempted to demonstrate that, following the days of Christ, there was a general apostasy from the Church which he established and a departure from the letter, as well as the spirit, of his teachings. This subject has engaged the attention of learned Protestant writers, who have affirmed with great earnestness that the Church of Christ, which existed in his day and in the days immediately following his death, was overcome by one or more organizations into which had been projected paganistic influence and historical doctrines.

Without taking the time to examine this question, permit me to state that it is the view of the members of the Church of Jesus Christ of Latter-day Saints that there was a general "falling away" from the faith established by Christ, and the power and authority of the Church was lost to the religious organizations built upon its ruins. It is not our contention that the truths of the Gospel of Jesus Christ were lost or destroyed, but rather that the Church, as a living, vital organism, ceased to exist and that religious organizations which arose possessed in greater or less degree the form of the true Church of Christ but were devoid of the authority and power which that Church must and does possess.

The Scriptures contain many references to the time when "a form of godliness" should exist in the earth, but that the power of the Church would not be with the people. In the Revelations of St John, given when he was upon the Isle of Patmos, allusions were made to the decadence of faith among the various churches, and the threat is made that the "candlestick," meaning the authority, the power, the priesthood, would be removed from them; and in the 14th chapter of this inspired book the great Revelator foresees the time, far distant, when an angel would fly through the midst of heaven, having the everlasting gospel to preach to all kingdoms, tongues and people.

I repeat there are many passages in the Scriptures, both in the Old Testament and in the New, indicating that in the last days, in the dispensation of the fulness of time, the God of heaven would establish his Church and kingdom and reveal again to the world the fulness of the Gospel of Jesus Christ. It is not my purpose—nor would time permit—to examine these various Scriptures or to trace the vicissitudes of the Church established by Jesus Christ, and the many assaults made upon it as an organiza-

tion, as well as the subtle and insinuating attacks made upon the fundamental principles of the faith established during the ministry of the Savior. It is sufficient at this time to observe that the apostles and disciples of Christ, after organizing many branches of the Church, under the authority, priesthood and power which they possessed, suffered banishment or martyrdom, and often both, and the various organizations of the Church of Christ were subjected to assaults from within and attacks from without.

The nations and peoples to whom the Gospel was carried in the Messianic dispensation were steeped in Paganism or a crude polytheism, or were controlled by gross superstition or a cold and negative philosophy which deprived them of faith in a supreme and overruling Providence.

The Church of Christ had these influences to meet, and while the spirit of Christianity entered into the lives of many and influenced the conduct of nations, the Church itself, in its full power and vigor, did not long continue among the children of men. Within a few centuries following the crucifixion of the Savior, the faith taught by Christ and his disciples, as it was expounded by preachers and teachers, underwent material modifications. Learned men explained away vital principles of the faith, or placed interpretations upon the words and teachings of Christ at variance with the true faith. Schisms which often culminated in bitter controversies and sanguinary conflicts divided people professing Christianity. A multitude of organizations arose and many of these engaged in bitter strife and devastating wars.

It is most unfortunate that for so many centuries Christianity should have presented so many belligerent, contending and fragmentary organizations—that millions of individuals professing devotion to Christ and fealty to the faith which he declared should have engaged in cruel wars and in bitter conflicts which retarded the growth of civilization and the unity of Christ's followers.

The Scriptures speak of "one Lord, one faith, and one baptism." The Church of Christ is one Church—not many Churches—it is likened by the Apostle Paul to the body—there is but one body of the Church, one organization, one true and everlasting faith. Nature teaches the universality of law, the oneness of the forces and power of nature. Christianity affirms that there is but one God, who is eternal and everlasting, without beginning of days or end of years. This monotheistic view was emphasized by Christ, and that principle, together with the doctrine of his vicarious atonement, becomes the basis of Christianity itself.

May I repeat, that Christ's mission was to teach the one faith, to establish the true Church, and to commit to men the power and authority which is essential in the ministrations, operations and life of the Church of Christ.

It would seem to the most superficial observer that the condition of the world for many centuries following the second and third centuries of the Christian era indicated that there had been a "falling away" from the true faith, and that the power and authority possessed by the Church of Christ in his day had been withdrawn from the religious organizations established by men. There were, it is true, available to many peoples the teachings of the Savior, and the spirit of those teachings and the example of the Nazarene profoundly influenced the lives of millions.

It is not too much to say that if the Church of Christ, in its power and fulness and authority, had remained among men, and the Gospel of Jesus had been the guide and light of the world, the pages of history would have been different. Where there was war, there would have been peace; where there were conflicts, and sorrow and woe, there would have been amity and joy and progress. Under one faith, the solidarity of the human race would have been recognized, and the selfish and cruel policies which have divided peoples and ensanguined the world would have given way to unifying influences and policies that would have brought into happy accord and Christian co-operation the nations and peoples of the world.

I referred to the fourteenth chapter of Revelations, wherein it is declared that in the latter days an angel should fly through the midst of the heavens having the everlasting gospel to preach to those who dwell upon the earth. It is the position of the "Mormon" people that this Scripture has been fulfilled and that other prophecies recorded in the Old Testament have come to pass. Daniel speaks of a "little stone" being "cut out of the mountain without hands" which is to roll forth and fill the whole earth. This stone is interpreted to mean the Church and the kingdom of God established in the last days. Isaiah refers to the last days and the establishment of God's kingdom and the gathering together in the tops of the mountains of those who seek the service of the Lord.

(TO BE CONTINUED).

GREETINGS FROM THE FIRST PRESIDENCY.

THE following Greeting, from the First Presidency of the Church appeared in the Christmas *News*, published at Salt Lake City:

On this auspicious anniversary, commemorated as the natal day of the Redeemer of the World, with thanksgiving and rejoicing we send greeting, love and good-will to the Latter-day Saints, and to all mankind, at home and abroad.

We pray that the season may be one of joy, and that it may so continue throughout the new year, and into the years to come.

The Saints are happy in the knowledge that the words of the

ancient prophets were fulfilled in the birth of our Saviour, in the meridian of time: "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath a great light shined. For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end" (Isaiah 9:2, 6, 7).

In this farther knowledge we also rejoice, that we who live in the latter times have not been forgotten.

As a presidency, we appreciate, and thank you for your willing co-operation and devoted assistance in carrying on the work of the Lord.

We pray God our Heavenly Father that His peace may abide with you, and His Spirit enlighten all. We pray that the Lord may bless you in your homes, in your fields, that they may produce in their strength, in your flocks and herds that they may increase, and in all of your business occupations, that they may prosper. May the blessing of the Lord be with you as husbands and wives, parents and children, that faith may increase and good works be manifest in your lives. Let us not forget the obligation which rests upon us to render allegiance and service to the Lord, and that acceptable service to Him cannot be rendered without service to our fellow-man.

And so, on this happy day we extend to you, our brethren and sisters, fellow-workers in the cause for which the Master lived, and for which He gave His life, our cordial greetings, and our blessing, that in this time of turmoil and confusion, which prevails in the world, you may find peace to your souls, with the assurance that the purposes of the Almighty will be accomplished, Christ's Kingdom be established, and the will of the Father be done upon Earth as it is done in Heaven.

HEBER J. GRANT,
CHARLES W. PENROSE,
A. W. IVINS,
First Presidency.

PATIENCE.—The great need of the Church to-day is patience. Frequently it is rendered ineffective by the undisciplined and ineffective zeal of men, who recommend new methods, new organization, new theology, new forms of revival, and they would rather trust to the results of some striking spectacular protest against evil than in patient well-doing. But it is ill work treating the Church as if it were a modern business to be conducted on the principle of special efforts and quick results, seeking to shape men's conduct while it shirks the task of transforming their lives.—*Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JANUARY 11, 1923.

EDITORIAL:

WHERE KNOWLEDGE IS ABSOLUTE.

THOUGHT is the most real thing in existence.

What a man thinks, he knows as he knows nothing else in all the world.

One gloomy, misty morning a young elder was distributing tracts in Stirling, Scotland. He had been away from his home in Utah only a few months, but he had already encountered the opposition that prejudice and bigotry were hurling against the Church. For the first time in his life he had felt the sting of ostracism. He was in the land of his father's birth, in the home country of his ancestors, as far back as records could trace them. He spoke the same language as those around him. He was somewhat conversant with the history of the old Stirling Castle, with its romances and tragedies. He had read several of Scott's historical novels, and could read and quote from Burns's love songs with appreciation. He thought he was the worshipper of the same God as the professing Christians with whom he associated. He was not at a loss, therefore, for material for conversation on topics interesting to Scotchmen when opportunities for conversation presented themselves. Gradually, however, there had crept over him the realization that he and his companion were in no manner a part of the social or religious element of that city.

This ostracism was because of their religion.

Their Church was considered as unwholesome, as something to be despised. Was it? Yet, after all, was it really worth the seeming sacrifices that he, his companion and thousands of others were making for it? Most surely someone was deceived. Either he was wrong or the people were. They seemed sincere in their opposition to his Church. He was sincere in his advocacy of it. Were they right or was he?

With these thoughts and feelings and a hundred others associated with them, he took his tracts that morning and entered a "close," distributing them from door to door from the ground floor to the top. When he came down a half dozen or more housewives were assembled at the entrance to the "close." As he passed them one sneeringly remarked, "Ye can gang awa' hame; ye canna hae ony o' oor lassies!"

Scarcely four months had passed since the sweetest girl in all the world had led him to hope that she would give her hand, as well as her heart, to him upon his return from his mission; so nothing could have been farther from his mind that morning than a desire to win the favor of any other girl. So the woman that sneered was deceived. But her taunt had in it such a vile accusation, viz., that he was there to traffic in the virtue of women, and to cover such traffic with the garb of religion!

The most real thing to him in all the world were his own thoughts and feelings, and he knew as he knew nothing else that those women, and all who thought as they, though the number might run into millions, were deceived.

A few days later his companion and he met a minister, who accused them of not being Christians because they believed in the Book of Mormon. Again the elder knew, knew beyond a shadow of a doubt, that, in company with all his associates, he accepted Christ and him crucified. The very purpose of his being in Stirling was to bear witness that the living Christ had again spoken to man; to testify that there is no other name given under heaven whereby mankind may be saved.

As he knew his own soul, so he knew that the minister was either deceived or dishonest; in either case an unsafe guide to the people. That minister's attitude toward his Church was typical of the attitude of nearly every minister in the so-called Christian churches.

On that one point, at least, the young elder knew absolutely that those professing Christian leaders were in error, and were teaching the people falsehoods.

His familiarity with the New Testament had convinced him that the ministers were not teaching the principles and ordinances of the Gospel as Christ and his apostles taught and practised them; so it was a simple matter for him to decide in his own mind as to who were in error—he and his companion, or, all the rest of the people in Stirling, ministers included!

False accusations thus became a means of clarifying his mind regarding "Mormonism" and the world as no other experience in his life had clarified it. Study, devotion to duty, and the inspiration of the Lord later made clearer his vision of the glorious principles of salvation, and gave him communion with his Friend and Saviour, the Redeemer of the world.

I thought of this experience, yesterday, when I learned in Cardiff (South Wales) of the existence of a league of ministers, organized as a "Vigilance Committee," to combat "Mormonism;" to protect the womanhood of Britain from the terrible evils into which the elders, they say, would lure them. All rightfully-informed persons are absolutely sure that in this respect these ministers are "blind guides which strain at a gnat and swallow a camel," and as such might merit the scathing denunciation: "Woe unto you,

scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

If these ministers would only be honest with themselves as was the young elder mentioned above, if they would only let their "inward eye" look at facts as they are, and as every well-informed minister knows them, they would be forced to acknowledge that in this one point at least they are deceiving the people. They may honestly disbelieve that Joseph Smith ever received a revelation, or that Paul, when on his way to Damascus, heard the Saviour's voice, or that baptism is essential to salvation, or that marriage by the Priesthood is an eternal bond, sealing a covenant as eternal as love, or that Christ's second coming and the Millennium will be realities—they may renounce and condemn all these and other principles and doctrines which the Church of Jesus Christ holds as fundamental, but they cannot sincerely and conscientiously believe the absurdity that elders, whose lives are above reproach, are in the mission field to lure girls to Utah. Any man who so accuses them, be he layman or minister, either speaks in gross, inexcusable ignorance of facts or places himself in the class whom Jesus denounced as hypocrites.

That all such accusations are as false as the "Father of lies" can make them every member of the Church of Christ possesses, and every fair-minded person may possess, an absolute knowledge.

D. O. M.

THE ABODE OF THE MUMMY.

THE opening of a new tomb in the Valley of the Kings has made us aware that in 3,000 years of life human nature has changed but little. In caverns hewn into the great terrace of rock the Egyptians placed their dead, seeking security alike against time and man. Had it not been for their religious beliefs we should not have the thrilling experience to-day of suddenly standing confronted with the life of 3,000 years ago.

Ardent Egyptologists have discovered what they believe will prove to be the tomb of King Tutankhamen. Two chambers have been discovered, and on the far wall of the second stand two life-size bitumenised effigies of the king. Between them is a blank, sealed-up space. Behind that, it is surmised, lies the embalmed body of King Tutankhamen. From a day in the year 1923 we shall walk into a day of about the year 1315 B. C., a year preserved in that hermetically-sealed chamber with all the appurtenances of life such as had surrounded the dead king in his last hours on this earth.

It is an astounding thought, that. We have had momentous discoveries before. Above the newly discovered chambers runs a

long corridor comprising the funeral chambers of Rameses the Fifth and Rameses the Sixth. Now, below them and parallel, the explorers are stepping along another corridor, and mortal feet awaken echoes in a silence that has reigned for 3,000 years.

In these outer chambers have been found treasures of tremendous value, but even greater than their monetary worth is their revelation of the life and civilization that carried them there. Royal robes embroidered with precious stones, elaborate state coaches, skillfully carved statutes, stools of ebony and ivory, paintings, golden sandals and rolls of papyri have been found in profusion. There are even cushions placed on the chairs, so marvellously preserved that they are still soft and can be handled. With these things also is a strange collection of trussed ducks, haunches of venison, baked meats and table delicacies such as were consumed in the life of the king.

The presence of these things leads us to still more entertaining evidence. Why are all these things to be found in the chambers, and why beyond that sealed wall will they probably discover the embalmed body of King Tutankhamen, so that his face will be recognizable after thousands of years?

The question leads us to the two vital problems of birth and death. The Egyptian was troubled, as ever mankind has been troubled, about the destiny of his soul. He had advanced so far upon the discovery of his true nature as to believe in an existence after death. The body to him was but the material companion of the unseen soul. Is it not reasonable, therefore, that he should assume that there was an indissoluble communion between body and soul, that without the one the other could not wholly survive? Therefore he held that when the last breath had left his body the soul was free, not from communion, but from its physical limitations. His soul continued to live as long as his body could be preserved from decay. The skill of the embalmer, therefore, became vital to his after-life.

Also, the place of his final rest must offer protection against the ravages of time, the ruin of material things, the vicissitudes of fallen empires, and, even more perilous, the plundering of sacrilegious thieves. Therefore the wealthy and the royal sought their final habitation in the secret tomb, hermetically sealed and buried far under the rock in a distant valley.

To this limited belief in the immortality of the soul we owe the precious evidence of the lives of those early Egyptians. But we may glean still more. The monuments of ancient Egypt are freely covered with hieroglyphs. Until recent years these crude engravings had been sealed up from our interpretation; we had no key to their character alphabet. All this was changed in 1822 by the assidnous scholarship of a French Egyptologist, Champollion. After long years he formulated the Egyptian alphabet, and the key was in the hands of the scholars.

Among their writings we have discovered in the inscriptions frequent quotations from the Book of the Dead. Many of the hieroglyphs related passages from this great sacred book, and its story and teaching went with the dead Egyptians into their death chambers. It is extremely probable that the Book of the Dead will be discovered with the body of King Tutankhamen.

One passage from this book reveals a high moral code. It was recited by each person in his defence on the dread Day of Judgment when he stood before the mighty Osiris, the great judge and weigher of souls.

I have not lied in the Court of Law. I have not been idle. I have not believed heresy. I have not committed sacrilege. I have not taken land by fraud. I have made no one weep. I have not killed. I have not stolen the wrappings nor the food of the dead. I have not opened a dyke. I have not taken the milk from the mouths of babes. I am pure. I am pure. I am pure.

A creed such as this, lived up to, while it omits many of the great provisions of the Sinaitic Law, must have resulted in uprightness of character. Two of its declarations reflect a couple of heavy sins possible to the ancient Egyptians. The sanctity of the body after death made desecration a terrible crime, and the great necessity of irrigation in that sun-scorched land gave to dykes an importance involving the food supply and safety of thousands.

We are told of King Tutankhamen that he changed his name from Tutankhaten. Formerly he was a worshipper of the sun's rays, Aten, and later turned to the worship of the Unknown God. In that faith, surely a reasonable one for his period, he was carried to his long sleep.

In the abode of the mummy we can sense the perturbation of the spirit seeking an answer to the great question that has ever been foremost in the mind of man.—Cecil Roberts in the *Christian World.*

THINGS WORTH NOTING.

In his opening speech at the recent Diocesan Conference, held at Chester, the Bishop of Chester said he believed the English people "were extraordinarily near something like an idolatry of sport. When a cinema artist had a reception in London which could hardly be secured by, say, General Foch, it seemed to him that they had gone extremely wild and wrong in such a matter, and it was really and truly one form of national insanity."

The Dean of Durham (Bishop Welldon), preaching Sunday, the 31st ult., in Durham Cathedral, stated that he ventured to offer as a motto for 1923 the words, "Think of others." So many evils of the day arose from selfishness or narrowness of view. It was always wise to place oneself as far as possible in the place of an adversary. Industrial disputes were

largely due to the fact that men thought of their own party and not of all parties in the State.

ADDRESSING an audience in the Central Hall, Liverpool, recently, the Bishop of Liverpool said: "There was a time in my life when I thought that drink was the greatest enemy we had to fight. But, great as the drink enemy is, a greater is impurity. Where drink slays its hundreds impurity slays its thousands. One of the greatest lessons of history is that the great empires of old were not ruined by anything short of impurity. Impurity destroyed the empire of Persia, of Greece, of Rome, and of Spain. It will destroy the Britsh empire unless we are able to check it, by the grace of God."

SIR ROBERT ARMSTRONG JONES, in a health lecture given in London in the evening of December 11th last, which dealt chiefly with the subject of fatigue, said that the old Hebrew advice as to keeping one day in seven for rest was more necessary to-day than in the time of Moses. In the matter of sleep, he held it as most important that two hours before midnight should be aimed at. Experiments on dogs had shown that those animals died sooner from loss of sleep than from want of food. Sleep was the best restorative one could have. The most irritable person was he or she who was tired.

ARTHUR BRISBANE says: "Twenty thousand die of cancer needlessly every year. Do not neglect small lumps on the body, or sore spots. In the beginning, surface cancer can be destroyed in a few minutes, without pain. Deeper cancers are reached by radio. Science is powerful. It can help you if you will let it. Keep away from quacks of all kinds, including quacks that think they can cure you by talking to you about it—unless the latter make you cheerful. Next to X-rays, and the surgeon's knife, comes cheerfulness. The energy of the blood destroys cancer in many cases. Cheerfulness increases blood energy."

ADDRESSING the London Diocesan conference, on Wednesday, the 13th ult., the Bishop of Kensington said he believed the office for the communion of the sick would before very many years be revived as the Church's great healing service. Great things were now happening in the matter of spiritual healing of the sick. In England, alas! this truth was only beginning to dawn on the people, largely because of their divisions. "We are," he added, "on the eve of such an era of the Spirit that this service, which very few of my brethren have used for the purpose of healing the sick, will become the central service of the Church."

To be able to see as well as to hear on the telephone is the claim made by a French scientist, M. Edonard Belin, for his invention of telephotography. M. Belin declared at a lecture delivered recently before the French Electricians' Society that he is on the eve of this important discovery. It has been found that by the combined use of selenium and an electric current the image of an operator in a specially prepared telephone box is faithfully reproduced at the other end of the wire. Many demonstrations were carried out by M. Belin during his lecture, and the audience were able to see the lecturer's own photograph by the aid of his invention reproduced on a screen at the other end of the lecture hall.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries were honorably released and sailed for home December 12th, 1922, per s.s. *Minnedosa*: Richard Williams, Jun., Gordon W. Mathis, Leigh W. Clark and Kenneth E. Coombs. Elders Charles Henry Last and George C. Wareing were honorably released and sailed for home on the 6th inst., per s.s. *Empress of France*.

Relief Society Organized.—On Sunday, the 24th ult., a Relief Society was organized in the Sunderland branch, Newcastle conference. The following are the officers: Mary Frances Maxwell, president; Florence Mary France, first counselor; Mary Wright, second counselor; Margaret Jane Rayne, secretary and treasurer. There is now a fully organized and active Relief Society in each of the eight branches of the Newcastle conference.

Changes in Conference Presidents.—Elder Guy A. Poulsen has been appointed president of the Leeds conference, succeeding Elder Andrew T. Jacobsen, who has been honorably released to return home. Elder Harold H. Bennett, honorably released as president of the Liverpool conference, to return home, is succeeded by Elder George T. Patrick. Elder Russell H. Blood has been honorably released as president of the Norwich conference and appointed to labor in the Liverpool Office. He is succeeded by Elder Joseph Conlam.

Farewell Testimonials.—Friday evening, the 29th ult., a farewell social in honor of Elder Grant P. Geddes, who had been honorably released from missionary work in the Leeds conference to return home, was held at the residence of Sister Elizabeth Geldard, of Pudsey. A large, iced cake bearing the words "Farewell, Brother," was presented to the departing missionary. A very enjoyable evening was spent.

On Thursday evening, the 4th inst., Elder J. Fred Pingree, who has labored for the past twenty-two months in the Liverpool Office, and Elder Harold Harper Bennett, who had been honorably released from the presidency of the Liverpool conference, were tendered a farewell testimonial by the saints and friends of the Liverpool branch, who filled the chapel at the headquarters of the European mission, 295 Edge Lane, Liverpool. Elder David W. Goddard had charge of the program, which was rendered in a creditable manner and to the delight of all present. Dainty refreshments were served by the Relief Society. President McKay spoke in the highest terms of praise of the faithful labors performed by Elders Pingree and Bennett, and on behalf of the branch presented the former with a handsome gold tie pin, and the latter with a beautiful pair of gloves.

Socials.—On Boxing Day, December 26th, the Darlington branch, Newcastle conference, held it annual Christmas social. The rooms were tastefully decorated for the occasion. Refreshments were served at 4 p.m., after which the saints and many of their friends spent a pleasant evening playing games and listening to a well-prepared program. The social was brought to a close by all gathering round the Christmas tree and singing old, familiar songs. The following elders were present: William M. Harris, James J. Brown, James Wheat, John Jones and Russell B. Hodgson.

On Wednesday, the 27th ult., the Shildon branch, Newcastle conference, gave a very enjoyable social, under the auspices of the Sunday-school. There was a goodly number of elders, saints and friends present, and all were highly pleased with the evening's entertainment. The hall was tastefully decorated, as was also a large Christmas tree. Prizes were given pupils for regular attendance at Sunday-school the past year.

Thursday, the 28th ult., a social was held at the home of Sister Lily B. Ford, Plymouth, Bristol conference. Refreshments were served, games were played, and all present expressed themselves as having had a delightful time.

The Gainsboro branch of the Hull conference held its annual Sunday-school social in the branch meeting-rooms, in the afternoon and evening of December 21st last. The entertainment was in charge of the officers and members of the Relief Society, and much credit is due them for the efficient manner in which they conducted it. In the early evening refreshments were served, followed by a program of songs, recitations and games. There were about one hundred and fifty persons in attendance, fully eighty per cent. of whom were friends and investigators. Among those present were: President George Osmond Hyde, Elders Donald E. Rose, Horace Y. Whittle, Marion Rogers, Edward L. Burton, Jun., and Marvin L. Nielsen.

On Thursday, the 28th ult., the Clayton branch of the Leeds conference gave a farewell social in honor of Elder William Naylor and his wife, Sister Florence Naylor, who will shortly return to their home in Zion. A well-arranged program was prepared for the occasion and was greatly enjoyed by all present. The departing missionaries were presented with a handsome set of cutlery.

On Boxing Day the Leeds branch of the Leeds conference entertained the pupils of the Sunday-school, in the branch meeting-rooms. A large Christmas tree, kindly donated by Mr. Webster, and profusely decorated, was greatly admired by all present. Santa Claus was represented in the person of Mr. Burns. It was a very happy time for the children.

On New Year's Day the Halifax branch of the Leeds conference gave a delightful concert in the saints' meeting-room. In the

evening an interesting program of musical numbers and sketches was greatly enjoyed by a large number of saints and friends. Prizes of books were given to pupils of the Sunday-school for regular attendance during the past year.

A MOTHER.

O MOTHER, that from thy pure heart each night
Sendest up prayers for me to highest God;
For me, who wander without fixed light,
And have not faith to tread where thou hast trod;
Grieve not, though God no answer yet hath given;
He knows that mine is not a lasting doom;
Though thou be caught up into highest heaven,
And I be banished into outer gloom;
For then the aching absence of thy face
Shall work in me such swift immortal pain,
That I shall struggle through the worlds of space
In burning hope to be with thee again.
And I shall strive for thy white purity
For fear of everlasting losing thee.

STEPHEN PHILLIPS.

DEATHS.

GRAHAM.—At Airdrie, Scotland, December 3rd, 1922, after an illness of eleven days, Andrewine, the little daughter of Thomas M. and Jeannie Armstrong Graham. The child was born June 6th, 1920, at Airdrie, and was blessed by President John B. Cummock, November 24th, 1922. Funeral services were held at the Graham home. There were in attendance: President John B. Cummock, Elders John C. Bell and Gordon L. Weggeland.

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